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MOSS SIDE UNITARIAN FREE CHURCH, MANCHESTER.

[see page 34].

M.B.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXV.—GEORGE DYER.

George Dyer, the friend of Charles Lamb, was born in London on March 15th, 1765. Some charitable ladies sent him at the age of seven to a sort of Charity School, from which he found his way into Christ's Hospital. Here he obtained the foundations of the scholarship which distinguished him later in life. In 1774 he entered Emmanuel College in Cambridge, where he added to his learning and graduated in 1778. He had been designed for a clergyman of the Church of England, but he forfeited all chance of a living therein by becoming a Unitarian. Nor was he one who kept the truth and freedom which he had found to himself. He attacked Lamb himself on this very point, who, writing to Coleridge, remarked, "Poor old George, he little knows that I have been a One-God-ite long before him." Dyer was a man of profound simplicity, unrelieved by any sense of humour; at the same time he was one of the most honest and kind-hearted men who ever lived. He had hard struggle for a livelihood, which would have been greatly relieved had he renounced his Unitarianism. That he steadfastly refused to do, and its clear light cheered him during a life of great hardship till near its close.

He was an absent-minded man, careless and slovenly in his manner of living, and having the sad fate of becoming blind during the last years of his life. When he was about to leave Cambridge the then Bishop of Norwich, distressed by his change of opinions, kindly offered him an interview to set him straight, as his lordship thought. But Dyer respectfully refused the interview suggested; he had made up his mind and he knew that not all the bishops on the Bench could change his views. He was for a time usher in a school, where his absent-mindedness laid him open to the wit of the boys, who must have loved him for his unwavering kindness. Indeed he would have given his last guinea to help a needy case. He had been converted by the Reverend Robert Robinson, whose life he wrote later, which is a book of great interest. He lived for some time at Swavesey, near Cambridge, and in the University town itself. But Radical as he was in theology and politics, he found the Church and Tory atmosphere of the place somewhat stifling to him. Hence in 1792 he settled at Clifford's Inn in London, where he became a Parliamentary reporter. Some years later he did laborious hack-work in helping Valpy, the publisher, to edit his memorable edition of the Greek and Latin Classics. To this set of one hundred and forty volumes he was the only contributor who contributed any serious "original work." He earned a subsistence by writing much, including a "History of the University of Cambridge," and some strictures on "Subscriptions to the Thirty-nine Articles." Poor man as he himself almost always was until his last years, he was at all times ready to help young authors by seeing their works through the press.

His bachelor establishment was of an appalling description, so little did he care for the ordinary comforts and conventions of life. In 1834 Mrs. Mather, more than once a widow, took pity upon him, and they were married, so that Dyer's last years were spent in comfort, as Charles Lamb said, with a kindly twinkle in his eyes, in "luxuriating in a conjugal paradise with his Eve." His friends had purchased him some annuities, so that he was able to live happily himself and to continue his usual practice of helping others. He died on March 2nd, 1841, deeply regretted by all who had known him. He was one of the first to visit several of the prisons to see if the Government could be stirred to reform them. He was in every way a noble example of our simple Unitarian faith, learned more than most men, but with the "heart of a little child."

See "Memorable Unitarians," Essex Hall, pp. 174 to 178; Charles Lamb's "Essays of Elia," and the "Dictionary of National Biography."

MINISTERIAL CHANGES.—Rev. J. Shaw Brown has received public welcome into his new ministry at Coseley; Rev. F. Woolley has had farewell gifts on leaving Mexborough, and has entered upon his new charge at Christ Church, Nottingham; Mr. Wm. Holden, of the Unitarian House Missionary College, has been appointed minister, Blackburn Unitarian Church; Mr. Albert Booth, of Birkenhead, is appointed lay minister of Nelson Unitarian Church; Rev. W. Priestley Phillips, M.A., has had public farewell and presentation at Sale, and the Rev. J. Pipkin, his successor, has received public welcome; Rev. S. Crook has resigned at Swinton and accepted appointment to Cullompton.

DEATHS.—Mrs. Clarke, widow of late Rev. W. A. Clarke, Manchester, Jan. 20th, 79; Mrs. H. C. McMurtrey, Horwich, Jan. 19th, 66; Mr. Aneurin Williams, M.A., J.P., Hindhead, Jan. 20th, 64; Mrs. Daniel Ledson, Atherton, Jan. 21st; Mr. Robert Hamblin, Ipswich, Jan. 26th, 71; Mr. Charles Martin, Gateshead, Jan. 21st, 55; Miss Ada Grainger, Birmingham, Jan. 26th; Councillor James Highfield, Kidderminster, 59; Sir George Bean, Dudley, Jan. 23rd, 68; Mr. P. E. Vizard, Hampstead, Feb. 10th, 80.

The South-East Wales Unitarian Society had its quarterly meetings, February 4th, at Pentre, when it was reported that an orthodox minister at Porth, Rhondda Valley, had asked that a course of Unitarian lectures be delivered at Porth, and arrangements are being made to give the lectures.

Miss Barbara Thomas, lay minister, Cheltenham Unitarian Church, has been giving a course of sermons on "Unitarian Teachers." Good progress has been made in the church during her first two months in charge.

Unitarian Loyalty.

Real and thorough Unitarians are very loyal to their cause and to their churches. They support their faith by personal example and witness in season and out of season. The unpopularity of the Unitarian position makes it necessary that they shall risk all sorts of misunderstanding, and sacrifice many friendships, and even endanger their business prospects or security of employment. This is comparatively easy with people who have sufficient means to make them feel materially secure and well able to be thus "independent" of social consequences to themselves. But in the case of those who are poorer the risks are great. Yet in spite of it all the majority of those who are the most faithful adherents of our churches are of this poorer class who are not "independent." There are still people to be found who will not employ a Unitarian, and who are shocked when they discover incidentally that the person they happen to be conversing with is of that faith. From such considerations it is obvious that faithful devotion to a Unitarian Church is not due to "fashion," and that the sordid motive "Will it pay?" does not count where such loyalty to principle has any weight in its effect on conduct. The majority of Unitarian Churches are carried on by this poorer class of people. Quite a small minority of them depend upon wealthy adherents or upon "endowments" from the past. It is a severe struggle in many cases to keep the church going, but in most instances they are kept going and sustained by the unflagging efforts of devoted workers who are people of very limited means. By their loyalty the doors are kept open and Unitarian worship maintained. Where there are wealthier members they also contribute from their number a good share of active work and a fair proportion of responsibility. They prefer as a matter of conscience to be identified with a small and comparatively insignificant body of people, rather than to be numbered in the larger stream of the more conventional "orthodox" in support of doctrines and creeds which they cannot believe. There are many people who attend orthodox churches who do not accept the orthodox creeds, and who frankly confess that they agree with Unitarian views; but they are usually influenced more powerfully by "worldly" considerations than by any religious scruples. It is easier to go with the stream than to be against its flow. So much the more worthy and commendable is the example of those real Unitarians with whom religious principle outweighs everything else.

What is a REAL Unitarian? Can all who profess that they are Unitarians be truly counted as such? Can all the registered members of a Unitarian Church be truly reckoned under that appellation? They cannot. Members of a church who scarcely ever attend are only nominal and not real members. Unitarians who are not good supporters of a Unitarian Church or of the Unitarian movement by contributing from their means and by devoted service on behalf of their faith are not real Unitarians. They may be intellectually in agreement, but they are lacking in that warm-hearted zeal for the truth which is needed to make them loyal to their beliefs.

The great need of Unitarian Churches is—more loyalty on the part of those professed adherents who are slack in their devotion and support. How they can with any conscience at all leave the burden of the work and responsibility to the few who often have to do it all, year in and year out, is a serious problem which they can solve the best themselves, but which is a puzzle to others who need their help. Loyalty is measured by sacrifice. For this faith in the One God and Father of us all—in His righteousness and love, in His eternal goodness to every one of His children, some men have suffered imprisonment, others have been burnt to death at the stake, and the grandest of them all was nailed to the cross. And yet there are professing Christians and Unitarians so-called who will not deny themselves to be regularly at public worship in their church once every Sunday, not to say twice, to bear witness to their faith.

More loyalty in our people to our churches, to our denominational organisations, to our publishing agencies, to our periodical press—this is greatly needed to enable our movement to make good with the glorious opportunity that now presents itself for its triumphant progress towards a grander harvest.

UNITARIANISM—NON-CREEDAL.

A non-creedal religion, of which the leader to-day is the Unitarian, is the sign of a mind completely free from the fear that new thoughts may disturb those already held, and from that pride and self-sufficiency which admit that ideas already accepted are ample to supply all the needs of the future. It is the faith of a mind which, being free and finding no barriers raised against it, actively goes out to seek the innumerable ideas, inspirations and revelations, each of which is a testimony of man's ability to rid himself of prejudice and grasp the new truth when he sees it.

—Miles Hanson, Junr., in "The Christian Register."

The Dundee Education Authority has called a meeting to consider the desirability of recognising the many public services of the Rev. Henry Williamson, and a committee was formed to raise funds to purchase the fine portrait in oils which a local artist, Mr. Tom Ross, has recently completed, and it is intended to make a presentation of it to Mr. Williamson.

Moss Side Unitarian Free Church, Manchester.

In the 'eighties' of last century it was realised by a few ardent spirits that in the rapidly developing district of Moss Side there were a number of persons living whose attachment to the Unitarian cause was not receiving its full satisfaction owing to the distance they had to walk, or travel by tram, to reach the particular Manchester churches of which they had been, and in most cases still were, members. Inconvenience was felt most acutely by those who had young families, as well as those who were advancing in years. Coming into contact with each other in the tram, or walking together on their way to and fro, they began to ventilate the subject. In some instances their children gave them grave concern, for they were likely, in their craving for companionship, to become attached to some orthodox communion before they were really qualified to judge between the respective claims made upon human reason and conscience. A number of Unitarian children were actually in attendance at orthodox Sunday schools; while others trudged down to Mosley Street. The discussion of the situation at last became so acute that an informal committee was arranged to take counsel with prominent ministers and laymen of the district. Alderman Rawson and James R. Beard were especially sympathetic from the first; the latter came to the meetings held and took part in the deliberations, and the Revs. C. C. Coe, H. Enfield Dowson, James McConnochie, and John McDowell were ready and stalwart clerical advocates of the desire to turn the fallow ground there and see if the soil was suitable for the growth of the seeds of that religious freedom and faith which they themselves held very dear and sacred. In 1887 a series of Sunday evening services were held in the Liberal Club, Alexandra Road, and were enthusiastically attended from the commencement. They were continued with growing interest. Soon a church membership was formed, and a church committee, whose zeal and unwearying effort swept away all the obstacles. Nothing could damp their ardour or dim their vision of a triumphant ending to their endeavour. Their sincerity, earnestness and application made all the rough places smooth and the "impossible" things actualities. In 1888 the band of worshippers at Moss Side, with the encouragement of the Manchester District Association, invited the Rev. Charles Roper to settle with them as their first minister. He had spent one year as minister at Maidstone, where he went fresh from college. He accepted, and in the autumn commenced his ministry of 17 years, during which both School and Church buildings, with full equipment, were erected on land leased for 999 years, at a total cost of over £10.000, and when the Church, which was erected last, was completed it was opened free of debt. In the old Liberal Club days the morning congregation, though not so large, was nevertheless of a most encouraging description. Shortly a Sunday School was started, also a Sunday Afternoon Meeting for adults, and both of them were remarkably well attended. In those days the Moss Side Unitarians were not "oncers," but "thricers," and still turned up "as fresh as paint" at the evening service. Within a year or so these Moss Siders sent a communication to the Manchester District Association saying they no longer required the grant made to them towards local expenses, as they could guarantee to undertake their own maintenance. It is a remarkable fact that throughout those years of building and consolidation there were always within the Church membership experts in practically every business and profession involved in its undertakings, and they personally supervised all the work they ordered to be done. A movement was started for erecting a School building first. Funds were collected, and early in 1891 a bazaar, free from raffling, was held in the Gentlemen's Concert Hall, and opened by the late Sir Henry Roscoe, which realised £1,500. The new School was opened on February 6th, 1892, and was both commodious and convenient for all purposes. It provided eleven classrooms and a hall capable of holding nearly 400 people at the Sunday services. The late Rev. R. A. Armstrong preached the opening sermon to a congregation which taxed the utmost capacity of the building. With increased facilities the activities of the Church multiplied. Year by year the membership grew, and never once did the annual accounts show an adverse balance. In course of time this School Hall began to get comparatively crowded, and the folk thought of the vacant ground adjoining and what it was intended for. When once the idea took shape they pushed forward with their accustomed vigour. Now it happened that an aged bachelor—one Roberts, of cherished memory—a man of extreme modesty and kindliness, a convert from orthodoxy, had joined the Moss Side Church, and learning how earnest both minister and congregation were to provide a separate Church building, caught the infectious spirit and anonymously offered £4,000 towards the cost, at the same time expressing a hope that the congregation would also contribute generously, so that a worthy edifice might be erected. There came a very hearty response to this challenge, while a sympathetic Unitarian public supplemented the local effort with such spontaneous material support that in due course the handsome and commodious church, with complete equipment, and beautiful organ and stained-glass windows, was opened free from debt, Saturday, October 5th, 1901, when the preacher

was the Rev. J. Estlin Carpenter, D.D. Having satisfied their needs from the material point of view, the congregation was now at liberty to concentrate all its energy and resource upon the spiritual side of its work. Activities increased, and the congregation grew and consolidated. Every member constituted himself or herself an advertising medium in the interests of the cause. The large church, capable of holding close upon 600 people, would occasionally be filled to its utmost capacity, chairs and forms being brought into the chancel and aisles to accommodate the worshippers; while the ordinary winter evening congregation averaged 400. In 1905, at the conclusion of 17 years' ministry, and at the acme of the church's prosperity, Mr. Roper accepted an invitation to the pastorate of Kilburn, London. He was succeeded by the Rev. A. C. Fox, who occupied the pulpit for seven years (1906-13). Among later ministers at Moss Side the Rev. H. C. Horsley, during a short ministry of six months' duration, reached the hearts of all with whom he came in contact, and was sincerely mourned when he died, suddenly, in 1918. Rev. Ben Davies followed (1919-22), and the present minister is the Rev. G. W. H. Troop, M.A., who took charge in November, 1922.

The Ends of the Church.

By the Rev. WILLIAM C. HALL, M.A.

3.—BEAUTY IN LIFE.

Religion exists to make life beautiful—the life of man and the life of the world. Instinctively we say that the true, good life is beautiful, so far reflecting the thought of the old Greeks, who saw in beauty the consummation of all endeavour. A thing, a man, becoming perfect in purpose, or in expression, was a thing, a being, of beauty, and in the humanly beautiful the Greek saw the divine. We rather see it in the humanly true and good; but we also see it there as beautiful. It is worth noting that Jesus Christ as the Good Shepherd is in the Greek Testament literally the Beautiful Shepherd.

Equally with truth and goodness beauty ought to stand in our religion; and the cultivation of beautiful things ought to be with our love of true and good things.

The life of man to-day has much drabness about it. Most of us are shut up in ugly towns, buried amid hideous buildings, and the beauty of nature is only revealed to us on holidays: the better part of our time, even outdoors, our eyes look down upon the grey length of streets, and we do not even notice the bit of sky above us. In our great cities we catch at night flaring advertisement signs, and miss the stars. Somebody's cough-cure or whisky notifies itself to our brain in letters of fire, and the glory of God in the heavens is blotted out.

How can we counteract much of this horridness? I believe we can do so by making our churches, however humble they may be as buildings, places into which we bring for common contemplation and use the most beautiful things we can fashion. In a parish church in Somerset I saw a few months ago a most beautiful screen that had been carved by men of the village, which was all the more beautiful because the mark of the tool could be seen on every inch of it, and no attempt had been made to smooth and polish away the grace of its loving workmanship. I felt that here was the loveliest thing in the village, brought to the service of God, and to suggest the making of many a beautiful thing for the joy of the homes of the people. I believe neither in ritualism nor in what ordinarily gets, quite falsely, the name of Puritanism; the former is symbolically too tawdry, and the latter, in its painful plainness, is uninspiring and depressing. But it should be possible to bring into our churches objects of beautiful workmanship in many materials, the best we can fashion in form and colour, in subject and suggestion; all to stimulate our worship and to win us to the love of beauty in all its material and spiritual expressions. I believe there would be a reaction upon our lives, and we should gradually find ourselves thinking out schemes for making our homes and workshops and places of assembly the simply beautiful places they all ought to be.

THE FIGHT AGAINST "EVOLUTION."

The conflict which is developing over the relation of science and religion has brought this issue to the attention of everyone who reads the newspapers. The opponents of evolution have raised the issue by their efforts to secure legislation in several states prohibiting the teaching of evolution. In Oklahoma they have succeeded in passing such a Bill. In the House of Representatives of Kentucky their Bill was defeated by only one vote. In Texas, Minnesota and several other States, similar Bills have been introduced. At a recent meeting in New York the minister of the largest Baptist Church in the country is reported to have said: "We propose to carry this war into every college and university and into every legislature. We intend to drive the teaching of this outgrowth of German rationalism from all our schools."—Rev. F. H. Kent, U.S.A.

"German rationalism" forsooth! Why the Baptist divine is evidently unaware of the fact that the doctrine of evolution is of English origin—from Darwin and Spencer.

For the Children. By Rev. H. FISHER SHORT.

KINDERGARTEN.—(Concluded.)

What a clamour! It is almost as bad as the confusion of tongues must have been. No wonder Gentlest makes a wry face—sweetly sad, with a smile of love peeping through. Nor is it surprising that he puts his fingers into his ears.

"Oh, why did you let the ogre come?" complains one.

"The garden is not so beautiful," wails another.

"Why do things seem so different?" cries a third.

"We are so unhappy," several sigh at once.

"It isn't fair," others protest.

As the Reader of Children's Hearts makes no reply, but just waits, the hub-hub gradually softens down and then comes to an end.

"That's better," he says at last, removing his fingers and pretending to be greatly relieved.

"Now sit down and let us see if we can straighten things out a bit."

Everybody obeys, but every upturned face is an anxious note of interrogation. That means that though their tongues are silent they are all asking questions with their eyes.

"Now who will tell us what it was the ogre whispered?"

Up goes every right hand like a shot, and the arms are stretched so stiff and straight that they are like the masts of a fleet of yachts at anchor.

"Suppose you tell us, Lily," smiles the Children's Friend.

"He called the garden a fools' paradise," answered Lily, with a little choke, "and said it wasn't fair that some of us should be pretty while others were so ugly."

"Yes," breaks in little Snapdragon, in his snappy little way, "and he told me I had been badly treated and ought to make a fuss about it."

"Well?" smiles Gentlest. "Anything more?"

"Then everything seemed to change and we began to feel very unhappy," quietly replies Pansy, the thoughtful.

"Oh, do tell us what it all means," pleads Narcissus, the sentimental.

"I will," responds Gentlest, kindly.

"Listen. This is a wonderfully eventful day for you all. You are making a big discovery and learning a golden lesson. Until to-day you were very like the flowers. Like them, you were just yourselves without thinking about it. Then came the ogre. Now you are all thinking hard, and each about himself. Some are feeling just a little proud of themselves, some are feeling just a little sorry for themselves, and some are feeling annoyed."

"Well, why weren't we all made good and beautiful?" interrupts Tiger Lily, rather testily, though without meaning to be rude.

"Yes, why I be a horrid Dog Rose and not a lovely Chrysanthemum?" says Dog Rose in a hurt sort of way.

"It does seem hard," the Children's Friend admits; "but though you have found out how different you are from each other that will help you to learn the golden lesson."

"And what is that?" asks Daisy, eagerly.

"That you all may be as good as you are beautiful, and so be very, very happy."

"But look at Lily and Rose and Violet and Pansy and Chrysanthemum and Daisy," grumbles Foxglove. "They are always good without trying to be."

"I see exactly what you mean, dear," says Gentlest, soothingly, "but please don't imagine that Tiger Lily and Dog Rose and Snap Dragon and Narcissus, not to mention Fox Glove—all of whom have a beauty of their own—are forced to do unlovely things and that the others are unable to be other than good and sweet."

"But the ogre said it was so," insists little Snap Dragon, the impatient.

"Yes, it's as easy as winking for me to lose my temper," quickly adds Tiger Lily; "whilst Violet doesn't seem to have a temper to lose; she is so sweet."

The Reader of Children's Hearts smiled indulgently.

"I know all about it," he assures them, "and I am going to help you to understand." As he spoke his voice was like restful music.

"First of all, remember that every flower-child is beautiful to loving eyes. They are not all beautiful in the same way; but each is beautiful in his own way. That makes the Garden of God lovelier far than if all the flowers were roses or lilies. Next, know this, that no flower-child is perfect. It is as easy for one to act unbeautifully as for another, though not always in the same way. Everyone needs to take care and to guard against some kind of wrong-doing."

This plainly puzzles some of the children: some, as plainly, are unable to believe.

"Whatever kind of wrong can Lily do?" asks Gentlest, speaking what many of them are thinking. "She can think proud thoughts and imagine that her grace makes her better than Tiger Lily."

A faint blush comes to Lily's cheek; she knows it is only too true.

"And what wrong can Chrysanthemum do?" the Reader of Hearts continues, voicing the thoughts of some. "He is like a very, very rich man who is able to help a lot of poor people. His riches are kindness and thoughtfulness; but he may sometimes be too lazy to do a kindness, or imagine himself too busy to bother about being considerate."

Chrysanthemum blushes and looks down. He,

too, remembers something.

"You see what I mean, don't you?" And the faces of all show that they do.

"Well then here is the golden secret of goodness and beauty and joy. Be loving, and you will be thoughtful for others. Be unselfish and you will find helping and gladdening others as easy as breathing. Make others happy and joy will warm your hearts, shine in your eyes, sing on your lips. And you will make the Garden of Childhood a Paradise indeed."

The words of Gentlest fall like a benediction. From the setting sun a glow of gold creeps over the garden. A soft murmur of home-coming bees makes dreamy music in the evening stillness. In the distance are heard the first liquid notes of the nightingale. One by one the children fall asleep. And, ere he quietly departs, the Friend and Lover of all Children breathes his blessing upon them.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

CHILDREN AND THE DRINK QUESTION. SECOND PAPER.

This subject is so important and pressing that I feel it my duty to call further attention to it. For many, many years children were sacrificed to the manufacturing and trading interests of the country. In factories, mines, etc., thousands of poor mites worked hard for long hours for a wretched wage. To-day our boys and girls are suffering, directly and indirectly, from the liquor trade. Parents and prospective parents succumb to the drink temptation, with dire results, in thousands of cases, to their offspring. The Society for the Prevention of Cruelty to Children reported that 90 per cent. of their cases were due to excessive drinking on the part of parents. And the Medical Officer of Health for Liverpool stated: "It is drink, and drink alone, which is so largely responsible for the indescribable misery of so many children." The present Chancellor of the Exchequer, Mr. Philip Snowden, M.P., referring to the children of alcoholic parents, said some time ago—

"These damaged infant lives grew up physically and mentally incapable of fighting the battle of life. They became the unemployed of the labour market, the loafers of our streets, the inmates of hospitals and prisons; and instead of being a benefit to the community they waste its wealth upon their maintenance, and propagate their enfeebled species to be a burden on the next generation."

Who does not occasionally see very small children being given a drink from father's or mother's glass or mug outside a public-house? And, as a celebrated medical man said, "Alcohol acting on fully developed tissues produces sufficiently dire results, but its effects on the actively growing and developing tissues of the child are even more disastrous. A child that is taking alcohol can never be in perfect health."

These statements represent facts and not mere opinions, and could be multiplied a thousandfold. No one would be so foolish as to say that all parents who take intoxicants are cruel or even unkind to their children, but it is undeniable that where there's drink there's danger, for the all-sufficient reason that alcohol creates an appetite for itself, lessens the sense of responsibility, and weakens the will.

What are the remedies? Total abstinence for the individual and greater drink control for the State. Children in America, Canada, etc., are benefitting greatly owing to the wise action of those countries in this matter. Their children are not only living under much happier conditions, but are growing up wihout any temptations to take drinks which have such bad physical, moral and spiritual effects. Until we can get the temptations removed in this country everything possible should be done by Temperance teaching to strengthen young folks to resist them. In this direction good work is being accomplished in the day schools, and many of our Sunday school teachers are nobly doing their duty, but much remains to be done. In Sunday schools, Bands of Hope, Guilds, Scouts, Guides, etc., opportunities occur and should not be lost.

In my first paper on this subject a clerical error was made. In writing of the school children medically examined I should have stated that "two-fifths" were found to be defective in some degree." E.F.C.

There are in all ten thousand active clergymen with voting power in the Presbyterian Church. One hundred and fifty of these ministers make affirmation that the Bible has its flaws, and consequently the Presbyterian Church (U.S.A.) is riven with theological strife.

—"The Christian Register," U.S.A.

The majority of Presbyterians (U.S.A.) believe in Scriptural inerrancy, that the Bible is absolutely God's own word without a flaw, from Genesis to Revelation.

—"The Christian Register," U.S.A.

At Newchurch the New Year Cantata, "Jan in Windmill Land," and a drama, "For Honour's Sake," were repeated four times. Rev. J. Barton Turner, Baptist, has given an address for the Unitarians. Rev. J. Morley Mills' sermon on "Wealth out of Waste" was prominently reported in the press.

The Unitarian Women's League

By Miss E. JOHNSTONE.

The London District Women's League held its annual meeting at Kentish Town, January 19th, when ten branches were represented. Mrs. Stephen Noel conducted service and gave a helpful address on the responsibilities of women. Mrs. Travers Herford presided at the business meeting which followed, during which Miss Grace Mitchell gave an interesting account of the Fellowship and Friendly Links, and Miss Helen Brooke Herford contributed an illuminating address on "The Story of the Unitarian Movement."

A branch of the League has been formed in connection with the Warwick Unitarian Chapel.

The Manchester District League held its meeting at Denton, January 26th, 17 branches being represented. Mrs. C. P. Scott conducted service, and Mrs. Douglas Walmsley presided over the evening meeting, when there was an excellent address from Mrs. Wrigley, of Stalybridge, on "Revival of Faith in the Practical Nature of Christianity." A retiring collection for the women of Cologne amounted to £3 17s.

The annual meeting of the Leeds branch was held at Mill Hill, January 30th, when Mrs. Sydney Martineau, of London, delivered a very impressive address. Mrs. F. J. Kitson presided. The Mill Hill branch has raised a fund for reflooring of the chancel with marble pavement, ready for the 250th anniversary of the chapel in March.

BIRMINGHAM DISTRICT.—Over 70 members were present at the annual meeting, representing nine branches, including the newly formed one at Warwick, which was held at the Church of the Messiah, Birmingham, on Saturday afternoon, February 2nd. After the devotional service, conducted by the Rev. Helen Phillips, the President (Miss Nettlefold) took the chair. The report and balance sheet were read, and the officers re-elected. Each branch secretary read a short report of the work done during the year, and these recorded many useful activities. After the business was finished the Rev. Lawrence Clare gave a very helpful and instructive address on "C.O.P.E.C.", which deeply interested the members, and a hearty vote of thanks was accorded. Tea, provided by the Church of the Messiah friends, brought this very successful meeting to a close. During the year the quarterly meetings have had an average attendance of 60, and much interest is taken in the work of the District League by all its branches. Evesham has promised to join also.

B. MABEL PARTRIDGE, Hon. Sec.

Heartiest congratulations are due for a good year's work.—E. J.

A small breach of faith on the part of a man may sow distrust in the mind of a youth.

—G. J. Holyoake.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

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—G. C. Cope in "The Abolitionist."

It means an ill organisation of international affairs when anyone succeeds who is in the wrong—whether an individual or a nation.

—G. J. Holyoake.

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Appeal and Bazaar Fund

1924.

The Congregation at Moss Side desire to bring to the notice of everyone interested in the work of our Unitarian Churches, this appeal for funds to enable them to carry on the work of the Church, The immediate objects of the appeal are—

(1) REPAYMENT OF BANK OVERDRAFT.

(2) REPAIRS TO CHURCH FABRIC—Since erection, the Church buildings have not been repaired or overhauled externally.

(3) SUNDAY SCHOOL DECORATION—The internal decoration of the School premises is long overdue. The lighting installation requires renewal.

To raise the funds necessary for the above, a **BAZAAR** is to be held in April, 1924, at which it is hoped to raise **£500.**

Donations to the **BAZAAR FUND** are requested, and any contributions either of money or goods for sale at the Bazaar, will be gratefully received.

Contributions as above should be forwarded to the undersigned.

Joint Secretaries for Bazaar:

CHAS. E. BREEDON,
32, Milner Street,
Old Trafford, Manchester.

ALBERT E. LEWIS,
22, Norton Street,
Old Trafford, Manchester.